

further enlightenment on the offices of the Holy Ghost.

If the Father loved us sufficiently to sacrifice his Son on our behalf, and if the Son loved us to the extent of willingly becoming such a sacrifice, what I ask of the Holy Ghost who has condescended to take up his abode in us. Oh, what a love is this! The very personal being of God is begotten into man, and he who does so much in us and for us, through us is operating all, not as a junctionary, but as a friend.

The Holy Ghost dwelleth in us. This is the gift of Jesus Christ our blessed Lord and Master promised to his disciples after his death, resurrection and ascension. "He dwelleth with you and shall be in you." John 14:17. He dwelleth with them then because "no man can say that Jesus is the Lord but by (or in) the Holy Ghost." I Cor. 12:3. But his dwelling with them was to be supplemented by his dwelling in them at a later date. That period was reached on the day of Pentecost (Acts 2) after which it could truly be said of believers, as not before, that their bodies were the temples of the Holy Ghost. I Cor. 6:19, 20 reads thus, "What, know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own, for ye are bought with a price; therefore glorify God in your body, and in your Spirit, which are Gods."

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EXTRAVAGANCE IN LIVING.

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I have so often resented the imputation to women of extravagance in domestic management, that I hesitate in taking up—in even acknowledging that there is—the other side. But quite lately I have been led to see that there is much which needs to be said in plain words to wives and daughters with regard to the pressure which they sometimes thoughtlessly bring on the breadwinner of the family, the husband and father, whose daily work and daily wage stand between the household and want, and provide for it comfort and luxuries.

To live beyond our means is an American temptation, perhaps it is the most common American sin. People desire to appear as well as their neighbors; they wish their homes to be beautifully furnished and appointed; they care more than in a former day for elegance in dress, and society is more than ever imperious in its exactions. Retrenchment is not easy. In

a false position one dreads to have poverty suspected. Many people lack the moral courage to say simply that they cannot afford this or that expenditure, and both fathers and mothers are occasionally weak and cowardly when the question is of indulging the caprices of young people, or giving an idolized daughter an outfit for the season, which they cannot afford. A grayhaired man, who has nearly reached his sixtieth year, and whose career through his youth and early manhood was a succession of honors, is to-day in a penitentiary because he could not say "No" when his daughters urged him to a style of living which could be supported only, in his case, by systematic theft.

It is easy to say, and it is often true, that the women of a family are ignorant of the amount they might reasonably spend because the man of the house keeps his affairs to himself. Entire candor as to income and outgo should be the rule in domestic life, the family thus knowing what it could and what it could not do in given circumstances, and presenting a united front to the world. A husband does wisely who takes his wife, as it is her right to be taken, into his fullest financial confidence. A wife should insist on her privilege of sharing knowledge as well as of bearing burdens. But women are not deficient in common sense, and the wife of a man on a salary can usually arrive at a very clear conclusion, at least approximately, as to what she ought to spend over and above the necessary amount for food and clothing. Necessary expenses are not extravagances. The word tells its own story. It is the going beyond bounds the indulging fancies and gratifying impulses, which becomes extravagant, as opposed to what is essential.

One of the common faults of Americans is a disdain for small economies. We do not count car fares; we buy the petty trifle which costs only a few cents; we accumulate useless things in our houses; if we have a fad, it is always leading us to spend a dollar or two for this and the other thing in connection with it, as wheelman and amateur photographers can testify. We take the drawing-room car for a little journey, which might comfortably be made in the ordinary coach. In numerous small ways our money drips away, and leaves little to show for it in value received.

A thousand cases of extravagance in smaller or larger degree result only in undignified squabbling at home, in petty irritations, in tears and frowns, in subtraction from the wholesome gayety of life. But the thousand and one case occurs, and there is a crash which startles the

community, brings disgrace on a hitherto unsullied name, and drags a circle of kindred and friends into a gulf of sorrow. The thing which cannot go on has been attempted, and has finally and suddenly reached its ultimate end, as might have been predicted. And then, how tawdry seems the useless finery, how absurd look the foolish strivings after display, how unwise and stupid appears the scheme of living which built its house upon the sand.

If we need the word in season, friends, let us heed it. The sensible and judicious husband and wife will plan together for the family good. If there be stinting, it will not be in wholesome food, nor on the children's education, nor on good reading, nor on anything which has to do with the church and the furthering of Christ's cause on the earth. It will take the direction of cutting off what is merely for vanity, for ease, for show, for wastefulness, for doing what our neighbor does, without reference to our own honesty and self-respect.—*The Congregationalist*.

THE RELIGION THAT MAKES MISERABLE.

The world is suffering from amateur Christians, who have not the courage of their convictions, and live on the edge of the kingdom, when they should revel in its profound privileges and busy service. They have only enough religion to make them miserable, when a larger grasp of it would make them happy and great. They skirt the shore and live among the breakers, afraid to take the deep water, where their only safety lies. Christ's call to His disciples is, "Launch out into the deep." There is no danger a true sailor dreads more than those of a lee shore. When storms come he beats out into the open sea, knowing there is less peril there than nearer to the land. It would be well if we learned this lesson, and swept out of the shallows in which so many suffer shipwreck into the deep waters of truth and faith and love, where storms may roar, but where we are safe from the dangers of sunken reefs and a rock-bound shore on which fretful waves are ever breaking.

PAPA'S PRAYER AND ITS ANSWER.

The following touching incident comes to us under the head of "Papa's Prayer and its answer:" "At his family altar, one morning, a man prayed that God would help a poor neighbor who lived just across the street. The neighbor was in a great deal of distress that money could relieve. In his prayer the well-to-do brother told the Lord all about how badly off his poor neighbor was, and asked Him to do everything for him that was needed. As he arose from his knees and wiped his moist eyes, feeling pretty well satisfied with himself, his little boy went up to him and said—'Give me your pocketbook, papa, and I'll go over to Mr. Smith's and answer your prayer myself.'"—*Ex.*